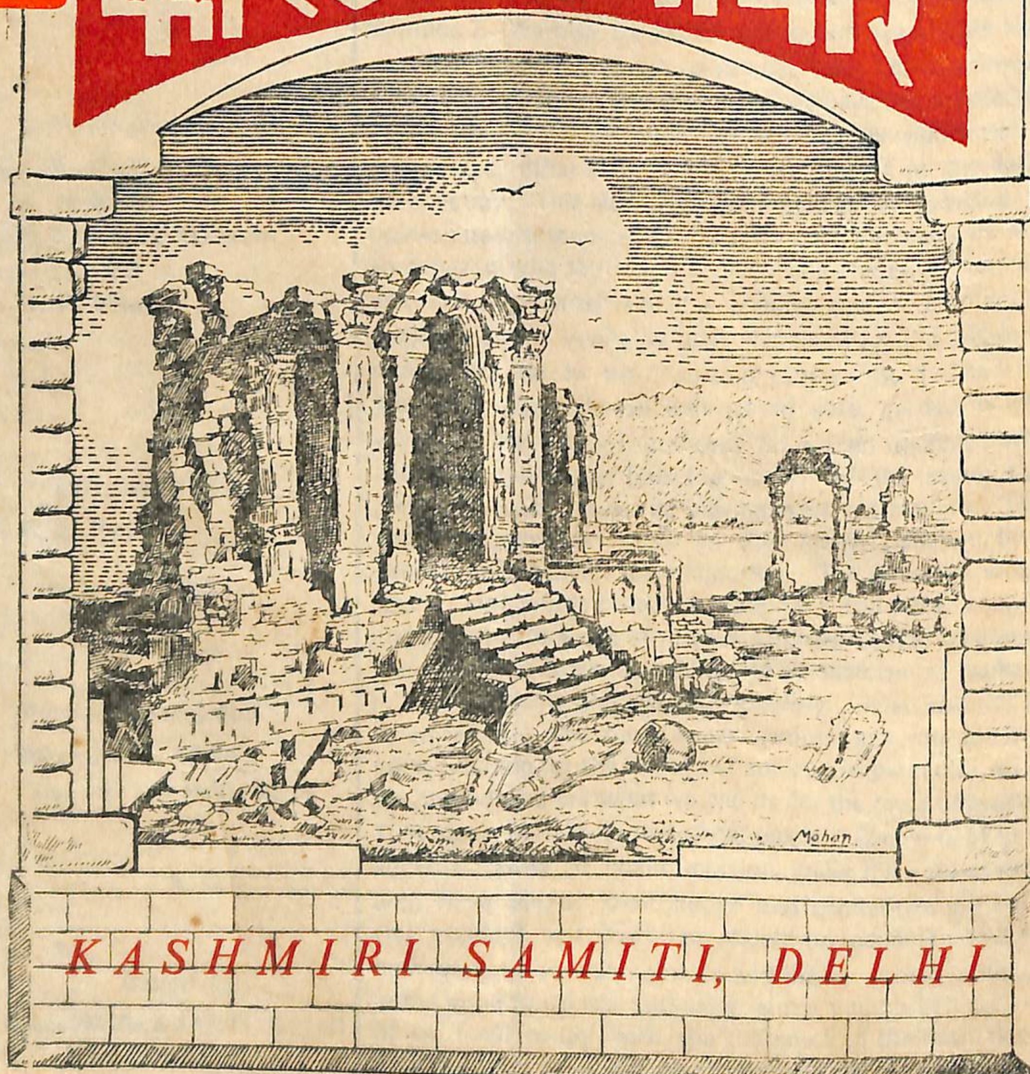
Kōshur Samāchār

कॉशुर समाचार



Vol. XIV No. 4 | April 1976/Chaitra-Baisakh 2032

KOSHUR SAMACHAR

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NO PLATITUDES, PLEASE !

Have we not, in season and out of season, talked much of platitudes—going, at times, to the extent of sanctimonious rantings ? We feel, we have. Let us turn searchlight inside and ask ourselves if the platitudes have led us anywhere. Nowhere, certainly. Some of us might have the satisfaction, maybe, that we unlike others provided some guidelines for those who, otherwise, would have groped in the dark or gone astray. This also could be treated as an assertive and opinionated utterance by most of us. Yet there are many amongst us who say that it is given to a muezzin to proclaim and cry in order to remind everybody that he is to perform a certain duty. Verily, as such, this function of a missionary should not be to the chagrin of others. Be that as it may, platitudes have always lent us an aura, carried us into a world of make-belief, and cast on us an illusion, which carries us miles away from the reality. All the same, these platitudes seem to be an inevitable part of our life. These might be good for some as their mental pabulum, but, in general, they provide us no solution. The ages-old wisdom says : Fine words butter no parsnips. Tall talks, crowings and parrot-utterances of phoney catchwords and sanctimonious watchwords mean nothing but an exercise of verbalists in their verbosity and semantic jugglery. These will not lead us anywhere. We have to act without any tom-toming or pooh-poohing for the benefit of society, in particular, so that we prove to others what we can do for the good of mankind. That alone is the acid test of our deeds. Each one of us is a nucleus, prone to chain reaction, under the gaze of others who have pinned their hopes and aspirations on to us. Our conduct and behaviour should be result-oriented sans hollow promises. Our actions and deeds should culminate in the good to others, and usher in the times when each one of us feels happy with the fulfilment of the basic needs ; when he feels consoled, comforted and rehabilitated ; when justice reigns supreme ; and when the best human values and benevolent traditions are not only maintained but fur-

thered for our posterity. We have sermonised a lot ; we have spoken a lot—perhaps, *ad nauseam* ; and we have emitted platitudes from pulpit-heights. Let us call it a day now and work honestly, with all sincerity, for the walfare of us all.

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SNIPPETS

★ April the 8th, Thursday, is the finale of the *Navaratra Pujan*, when we shall, this year, celebrate both *Durga Ashtami* and *Ram Navami* on the same day.

★ April the 11th, Sunday, will be celebrated as the *Urs* of Dastagir Sahib, whose help has been sought in troubles and tribulations.

★ April the 13th, Tuesday, corresponding to *Chaitra Shukla Chaturdashi* is the auspicious festival of Baisakhi, the first day of the year 2033 (of the Bikrami era). We will pay tributes to martyrs who laid down their lives for the liberation of our country, besides commemorating the great deeds of Vikramaditya. The role of the epoch-making, valorous King Vikramaditya is celebrated every year on the first day of the first month of the Hindu calendar, thus commemorating the golden days of that resplendent sun of valour. Again on the threshold of a new year as we are, this occasion in Srinagar willl be celebrated by having a dip in the *Guptaganga* at *Ishabur* (Nishat) and by renewing the pledge for a chaste life devoted to the service of humanity. On this great day we send our hearty greetings to the members of the *biradari*. May the exhilirating breeze of Baisakhi bring along with it the choicest blessings to us all !

★ On April the 14th, Wednesday, *Chaitra Shukla Purnima*, we observe *Hanuman Jayanti* and thus remember the devotee of Lord Rama, also known as Mahavira.

★ On April the 19th, Monday, *Vaisakha Krishna Panchami*, we observe the death anniversary of the great saint, Rishi Pir (Pir Pandit Padshah), our redeemer, whenever we are in distress and tormented by our physical or mental ailments.

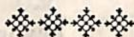
★ On April the 20th, Tuesday, *Vaisakha Krishna Shashthi*, we will celebrate the birthday of *Vetala Bhairava*, a tutelary deity of Kashmir, commemorated on this day as *Vetala Sheyam*.

★ We will celebrate the birthday of Swami Lakshman Ji—the great living master of Shaivism in the Valley—on April the

26th, Monday, *Vaisakha Krishna Dwadashi*. We all pray for the long life of Swamiji so that he guides us and opens new vistas of the Shaiva philosophy, the ancient cultural heritage of Kashmir.

★ On April the 29th, Thursday, corresponding to *Vaisakha Krishna Amavasya*, we shall celebrate *Vallabhacharya Jayanti*, and thus remember the originator of the Vaishnava cult.

★ We also have the partial solar eclipse on this day which will begin at 4-20 p.m. and be over at 6-53 p.m.



PRAYER

—M. K. TIKOO★

O God ! I shall pray Thee
For not to live a life.
Where time is killed,
And not utilised in work,
Where life is full of thorns,
Where life looks like a desert,
Where life is wrapped in darkness.

O Almighty ! I shall worship Thee
For not to live in a world,
Where there exists hatred among
the humans,
Where the 'haves' dominate
the 'have-nots',
Where there is no humanity
in the mankind,
Where might rules
and not justice.

O Supereme Lord ! I shall adore Thee
For not to bestow upon me a body
Sans boldness and permeated by cowardice,
With a heart which is full of fear.
With a head which has to lie low,
With a mind which is beset with constants,
And is without a self-confidence.

★Currently at Bisrampur Colliery (M.P.) site.

Param Pujya Swami Lakshman Joo Ji



The 69th anniversary of the birth of our philosopher - saint, Rajanaka Lakshmana, falls on Monday, Vaishaka Krishna 12, corresponding to the 26th of April, 1976. This auspicious occasion will, as usual, be celebrated with gay abandon in Ishwar Ashram located in picturesque surroundings in the close vicinity of Gupta Ganga, Srinagar. On this happy day, as has been the practice for over three decades, all of Swamiji's devoted disciples congregate on the inner lawns of the Ashram for Gurudeva's divine darshan in the early hours of the morning when, just once in the year, the Master--the King of Yoga and the Sovereign of the enlightened—is available to be seen in public merged in divine samadhi. In the course of and soon after the performance of birthday pooja, an unending stream of admirers and visitors--ladies and gentlemen, Indians and foreigners, young and old--start pouring in, gradually swelling the morning crowd of devotees beyond all calculation. Touching the holy feet of the worshipful Guru, the milling crowds beam with joy and spread about in the neighbouring lawns, awaiting their turn to partake of the sacred naveed (cooked food). Before they return home at dusk with handfuls of Prasad (dry fruits, 'nabad' & sweets), they have the supreme satisfaction of being happy recipients of a parting divine smile by the Master, and the soul-stirring and unforgettable touch of his blessing-laden hand.

Such of us amongst Swamiji's devoted disciples as are stationed in Delhi are in the habit of meeting by rotation every Sunday morning for a prayer meet which lasts for a little over two hours. The prayer starts with the recitation of Guru-Stuti and ends up with the chanting of Aarti.

On the eve of Swamiji's forthcoming auspicious birthday, it gives us, the Delhi-wallas, great pleasure to be able, through the courtesy of "Koshur Samachar", to share with our sisters and brothers in Delhi and elsewhere the rare joy of Swamiji's illuminating exposition of the following

Shloka on the content and form of PRANAVA (OM) :—

श्रोमिति स्फुरदुरस्यनाहतं गर्भगुम्फितसमस्तवाङ्मयम्
दन्ध्वनीति हृदि यत्परं पदं तत्सदक्षरमुपास्महे महः

That Divine Word, which is the Light of all lights, which we constantly meditate upon and worship, is nothing other than OM. OM it is which blossoms and arises in the heart, not in the form Om, or even in the shape of 'Hatt' or 'Ahatt', but in the form of 'Anaahatt'. (Hatt is the sound produced by the coming into contact of two things, such as the sound produced by clapping; Ahatt is the sound produced by tearing asunder something, such as cutting a bough of a tree; Anaahatt is the sound which becomes audible without contact or without process of breaking). OM is the substratum of all words known and spoken in the universe. (Upanishad-Om iti etat akhasharam idam sarvam tasi upavyakhyanam......). Om, which is the most universal and all--inclusive sound, is in fact the commentary on and explanation and exposition of Lord's creation. OM is the supreme glow of Lord SHIVA which shines in the hearts of realised souls, in the hearts of those who have reached the Ultimate Goal.

Dina Nath Jalali

A REVIEW ARTICLE

—Dr. Omkar N. Kaul

AN INTRODUCTION TO SPOKEN KASHMIRI by Braj B. Kachru, University of Illinois, Urbana, Illinois, U.S.A. 1973 Part I PP. X IV+735, Part II PP. 94. Price not mentioned.

An Introduction to Spoken Kashmiri—A Basic Course and Reference Manual for Learning and Teaching Kashmiri as a Second Language, comprises two volumes—Part I and Part II. Part I contains Preface, Acknowledgements, Symbols and Abbreviations, Notes on the Plan of the Manual and eight sections as follows ; I-Introduction, II-The Sounds of Kashmiri, III-Functional Conversations, IV-Conversations, V-Notes on Advanced Grammar, VI-Review Exercises, VII-Narrative Texts ; and VIII-Poems. Part II contains Glossary.

In his Preface, Shri Kachru has made it clear that the *Introduction to the Spoken Kashmiri* (henceforth *ISK*) has been produced for "that consumer who is primarily interested in learning the Kashmiri language as a tool of cultural interaction in typically Kashmiri situations................................ The book is written for non-Kashmiris who are not familiar with either the Kashmiri language or the distinct culture of the Kashmiris". The author has pointed out that the *ISK* is the first attempt to initiate pedagogical material for Kashmiri. He further says, "This Manual may be used either for classroom teaching or for those wanting a self-instructional course". All these points are crucial to be kept in view while reviewing this manual.

Kashmiri has not been taught to non-native speakers by any academic institution for a long period of time. Under the auspices of the Central Institute of Indian Languages, Kashmiri is being taught to the non-native speakers since the year 1971, at the Northern Regional Language Centre, Patiala. The Centre has been offering instructions in Kashmiri each year. The ten-month intensive training programme is divided into three courses in each session-Basic Course, Intermediate Course and Advanced Course. With the inception of this training programme at this Centre, *Intensive*, *Intermediate* and *Advanced Courses* for teaching of Kashmiri have been prepared during the session 1971-72. These materials and other supplementary materials produced since then are being used each year. These materials have not been published so far and are available in mimeographed form. The *ISK*, published in the year 1973, is the first manual which is available in the print form. The author has not seen the materials for teaching Kashmiri, produced at this Centre, before preparing this manual, as they were not available to him.

The *ISK* is a very significant manual prepared for teaching and learning Kashmiri from various points of view. The Introduction written for the manual provids a brief socio-linguistic profile of Kashmiri, descrip-

tion of its dialects, writing system, literary tradition, influences and the status of the Kashmiri language in its native state. This section makes an interesting reading and provides good background for the learners of the language.

The second section on "The Sounds of Kashmiri" describes the speech sounds (vowels and consonants) of the language with illustrations. For the pronunciation practice, this section has also lists of words arranged according to the sounds. These lists are useful and can be practised in the classroom or in the language laboratory.

The third section of the manual entitled "Functional Conversations" has sixteen conversation lessons. The author has defined "functional conversation" as "a situation-oriented short conversation in which the participants are primarily using repetitive language". The subject-matter of these "functional" conversations is different for each lesson. The first lesson is on "getting acquainted" and the subsequent lessons deal with tourists' conversations with a coolie, hotel owner, a houseboat owner, a tonga-driver, a boatman, a taxi-driver, a tea-seller, a milkman, a fruit-vendor, a vegetable-seller, a sweetmeat-seller, a flower-seller, a grocer and a butcher. These conversations have been written with a purpose to acquaint the learner with different situations and the conversations may help the learner in similar situations. Before the conversations are presented, the author has given an Introduction to each lesson which explains Contextual Focus, Grammatical Focus and Lexical Focus for each lesson. Conversations in Kashmiri are given in the roman script with translations in English of the lexical items independently and the sentences as whole. Each conversation lesson is followed by Notes, Grammar, Vocabulary Drills and Exercises. These Conversations have been written in simple Kashmiri, the contextual focus and notes on cultural items are useful for the readers who are not acquainted with the particular cultural values of the people. Grammatical points involved in the lesson have been explained with adequate illustrations. Drills and exercises are well thought of for the classroom practice. The vocabulary lists the new vocables introduced in the lesson.

The fourth section entitled "Conversations" has fifteen lessons (lessons 17 through 31). According to the author "the aim of these conversations is to use language for discussing Kashmir-oriented topics in a semiformal relationship between the participants". Participants in these conversations are a Kashmiri and a non-Kashmiri. Topics for these conversations are on Kashmir, the people of Kashmir, the food of Kashmir, sight-seeing in Kashmir, a boat-ride, a Kashmiri firepot, the Dal lake, the Wular lake, Gulmarg, Pahalgam, a Kashmir Shawl merchant, Hazaratbal, Tulamula Temple, Amarnath Cave and Shankaracharya Temple. Conversations placed in this section are comparatively longer than the one included in the third section.

The fifth section entitled "Notes on Advanced Grammar" includes description of some topics of grammar such as Particles, the Noun Phrase, the Verb Phrase, Participial

constuctions, Agentive constructions and complex sentences. These notes are very brief and sketchy, but are useful from the learners point of view, as they have not been discussed in the previous sections of the *ISK*.

The sixth section entitled "Review Exercises" includes twelve exercises. The focus of these review exercises is on translation, grammar and comprehension. The exercises are followed by useful hints for these exercises. Review exercises, as planned in this section are very brief and must be supplemented by more exercises by the classroom teacher.

The seventh section (lessons 32 through 45) entitled "Narrative Texts" comprises fourteen narrative texts. The topics of these lessons are varied and they include narra tions of a legend about Kashmir, worthseeing places in Kashmir (like the Dal Lake, the Gardens of Kashmir, Gulmarg, Kashmiri Saffron Fields), a folk tale—Badshah : The Great King-Kashmiri *Samavar*, three earlier poets of Kashmir-Nundarishi, Granny Lalla, Habba Khatun-and three modern poets-Ghulam Ahmad 'Mahjur', Zinda Koul Masterji' and Dina Nath 'Nadim'.

The eighth and last section (lesson 46 through 50) of the *ISK* Part I entitled "Poems", presents specimens of the Kashmiri poetry. The poems are by Lalla, Habba Khatun, Mahjur, Zinda Koul 'Masterji' and Dina Nath Nadim. All these lessons of poems have been translated in English and are followed by Notes on Vocabulary.

The second volume of the *ISK* (Part II) includes a Glossary. The Glossary is divided into three parts. The first part presents English equivalents for Kashmiri, the second part gives Kashmiri equivalents for English words and the third part of the glossary includes a partial list of English borrowings in Kashmiri. This part also includes a glossary of selected terms used in the *ISK*, and suggestions for further readings. The contents of the Part II are very useful for the learner of the language.

Most of the lessons in the *ISK* include very appropriate artistic illustration. The illustrations are helpful for the learners of the language in understanding certain cultural and typical Kashmiri items which are described in the lessons. The author has given brief notes on cultural items wherever necessary. These notes prove very helpful in understanding the text. Notes on the grammatical points cover all the relevant points related to the text. There are a few repetitions in the grammatical notes which could have been avoided. Explanation of grammatical points do help the learner in understanding the structure of the text.

Grading of the materials used in a manual like this deserves a serious thought. According to the author—"In the contemporary language pedagogy, it is fashionable to use the term 'grading'.........The materials presented here have been 'graded' intuitively". Grading is generally done while keeping in view the different types of simple and complex structure of the target language and the learners' experience and linguistic background. The conversational lessons in the *ISK* (lesson I through 31) present mixed grammatical patterns.

The author has tried to control the grammatical patterns and the vocabulary in the conversational lessons. The narrative texts (lesson 32 through 45) have also been written in mixed patterns. English equivalents of the new lexical items have been given separately along with free translation in English of the narrations. There are no grammatical notes, drills or exercises given in these lessons. There are a number of structures in these lessons which need grammatical explanations. It would have been more useful to add drills aud exercises to these lessons also.

If a language is taught to non-native speakers who do not have any previous knowledge of the language, materials must be graded very carefully. It is, therefore, not possible to start directly with the conversational lessons with bewildering range of mixed grammatical patterns. Before such a conversation is introduced, an adequate number of drills for pattern practice are necessary. It is very difficult to control the mixed grammatical patterns in the natural conversations at this level. Therefore, the conversational lessons in the *ISK* at the beginning level should have been restricted to a limited number of grammatical patterns.

Nevertheless, the *ISK* will prove definitely a very useful reference manual for teaching and learning Kashmiri as a second as well as a foreign language, depending on the language-teaching situation.

The *ISK* published in two volumes has an excellent get-up. There are some printing errors and most of such errors are listed in an errata which is given in the Part II.

It is understood that the *ISK* has already been tried as a teaching manual at the University of Illionis. Urbana, Illinois, during a Summer Course. The author is engaged in the production of other supplementary materials also. This manual is being used as a supplementary material in teaching Kashmiri to the non-native speakers at the Northern Regional Language Centre very successfully, alongwith *Koshir Kath Baath* (conversational lessons in Kashmiri) prepared at this Centre as supplementary teaching material. Both these manuals supplement the teaching materials used in the classroom. *Intensive*, *Intermediate* and *Advanced* Courses are designed for imparting an intensive training in Kashmiri to the non-native adult speakers. The *ISK* has proved very helpful as a supplementary reference manual for teaching and learning of Kashmiri.

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NEWS FLASHES

The AISCO — *All-India Saraswat Cultural Organisation*— inaugurated in New Delhi, on March 13, 1976, by the Union Minister Shri T.A. Pai, had its deliberations for two days, covering a very heavy agenda, as a preliminary to their All-India Conference scheduled to he held in October 1976. Delegats from Bombay, Haryana, Punjab, Himachal Pradesh, and the J&K State were present and participated in the deliberations which were scintillating and enlightening even for those who call themselves Saraswat Brahmans but do not know much about their cultural heritage. On behalf of the Kahsmiri Samiti Shri N.N. Kaul–one of the two Vice- Presidents--gave a resume of the Samiti's activities and achievements, received with applause by the conference. and the General secretary, Shri J.L. Bhatt projected the organisational set-up vis-a- vis the broad-based structure of the A.I.S.C.O. Efforts made by Shri J.S. Rao, Chairman of the North Zone, were applauded by the delegates. On the opening day, the chief delegate from the Union terri- of Delhi, Dr. Ram Dhun Sharma, a scholar of repute, read a research paper on the origin of Saraswats and their role in building up the glorious past of India.



Shri Kishenji Wanchoo (K-3 A, Kalkaji, N.D.) has been retained by an Arabian consulting firm as their Project Engineer (Civil) for their construction works in Middle East. He left New Delhi for Koisk Deira Dubai (UAE) on February 2 to take up his new assignment.



Dr. Omkar N Koul, Principal, Northern Regional Language Centre, Patiala, has been awarded a National Award of Rs, 1,500/- on his book entitled *Kashmiri Aur Hindi Ramakatha–Kavya ka Tulanatmak Adhyayan*. The

book has been published by M/s Bahri Publications (Pvt.) Ltd, New Delhi in 1974.



Shri Ravi K Zutshi, Senior Consultant, Sarabhai International, has been designated as Management Adviser, ORG, New Delhi. Shri Zutshi, who is the son of Shri G. L. Zutshi (NDSEI), recently resigned from thc post of Consultant, Planning Commission, to take up the above assignment.

His younger brother *Rajin K. Zutshi* has been declared successful in B. Sc. (Hons), Mech. Engg., of B.I.T.S., securing a First Class with distinction in Mech. Engg.



Kewal Krishan Thussu, son of Shri O. N. Thussu, Deputy Director, Local Funds Audit, Gwalior (M.P), has passed his MBBS examination from Jiwajee University, Gwalior, in First Class and has obtained a position of merit in the University.



At the annual meeting of the Kashmiri Pandit Association, Varanasi, held on January 25 this year, the following office-bearers were elected for the year 1975-76 :

President—Major S. L. Dar. *Vice-President*—Prof. P. N. Kaula ; *Secretary*—Shri R. N. Sar ; *Joint Secretary*—Dr. R. L. Khosa, *Student - Secretaries* :— Sarvashri Sanjiv Saraf, Rajender Dhar, I.M. Kaw, S. Mattoo ; *Members* : Dr. N.N. Pandita, Dr. B.B. Dar, Dr. P.K. Tiku, Sarvashri P. K. Pandita and Gopi Krishna Kaul, Shrimati R.N. Chak, Shrimati Asha Kaula and Kumari Sadhna Kaul.

Before the elections were held an annual report of the Association's activities of last year was read out by the Secretary.



● A large number of Kashmiri families are now residing in Janakpuri, the biggest residential area in Asia. In order to meet frequently and know each other more intimately, the members of the *Biradari* in this sprawling residential complex have formed themselves into an association called the Kashmiri Brotherhood, Janakpuri, with Shri *M.K. Bhan* (96-B/A5B) as its convener. A get-together was organised under the auspices of the Brotherhood on February 15 this year.



The General Elections of the *Rungmunch Dramatic Club, Srinagar*, were held on March 5 this year. The new Executive Committee for 1976-77 is as under :—

President—Brij Kishori ; *Secretary*—Bihari Kak; *Joint Secretary*—Farooq Fayaz ; *Director*—Jawahir Wanchoo ; *Accountant*—Roshan Lal; *Cashier*—Vir Ji Koul ; *PRO*—Bashir Khan; *Asstt. Director*—Shiban Koul; *Caretaker*—Sameer Wanchoo.



Master Praveen Bhatt, son of Shri S.N. Bhatt 'Haleem' has bagged the First Prize and Trophy in All India Kendriya Vidyalaya History Debate Competition held at Tagore Garden Central school, New Delhi, in January 1976. Master Praveen is a IX class student of Kendriya Vidyalaya, R. K. Puram. He has also been elected Student-Editor of the Hindi section of Vidyalaya Patrika,

PANI GRAHAN

They were married—

*RENU, daughter of Lt. Col. & Smt. P.N. Ganjoo (117 Allenby Lines, Ambala Cantt.) with DALIP, on Feburary 18, at Ambala Cantt.

*VINOD, son of Shrimati & Shri N.N. Kaul (6233, Pakki Gali, Bara Hindu Rao, Delhi), with SAROJ, daugther of Shrimati & Shri B.N. Bakshi at Lucknow, on February 18.

*RADHEY, son of Shrimati & Shri Anandram Labru (Itarsi, M.P.), with RAJNI, daughter of Shrimati & Shri P.N. Dhar, at Itarsi, on March 3.

*BRIJ MOHAN, son of Shrimati & Shri P.N. Kaul (297 Civil Lines Bareilly), with PROMILLA, daughter of Shrimati & Shri G.N. Raina (of Jawahar Nagar ,Srinagar) at Jammu, on March 3.

*VIJAY, daughter of Shrimati & Shri A.N. Dhar (Kailash Carpet Co., Agra), Vice-President, Kashmiri Samaj, with NARENDRA KUMAR, at Agra, on March 8 according to Vedic rites.

*Dr. MALTI and RAVI, daughter and son, respectively, of Shrimati and Dr. K. N. Kaul (of Bhavanagar) with J. N. BAAD and BELA, respectively, at Bhavanagar, on March 27.

*RUMMY, son of Shrimati and Shri Bansi Lal Raina (Shair) of Srinagar, with MANJU, daughter of Shrimati and Major B. N. Jalali, at Pathankot on February 9.

*PROMILA, daugher of Shrimati & Shri B. K. Kaul (B-47, NDSE-II, N.D.) with HANS REHFELDT of West Germany, at New Delhi on March 14.

We wish the newly-weds all luck and prosperity.

★ ★

GRATEFUL ACKNOWLEDGMENTS

*Dr. S. N. Saraf (Hauz Khas, N.D.) has donated Rs. 203/- towards the Kashmir Bhavan Maintenance Fund.

*Shri P. N. Bhan (E-118, East of Kailash, N. D.) has donated 50 books out of his personal collections to the Kashmir Bhavn Library. The collection includes books on mythology, Fiction and some text-books.

These gestures are gratefully acknowledged.

Change of Address

★ Shri P. L. Wali from BC/3 DDA Flats, Munirka, to Sector IV/320, R.K. Puram, New Delhi 22.

* Shri M.K. Zutshi from R.K. Puram to A-45F, DDA Flats, Munirka, N. D.-22.

* Shri Jagan Nath Hali from Amar Colony to BB/9/F, DDA Flats, Munirka, ND-22.

* Shri S. N. Kalla from Sector I/29 R. K. Puram to Sector IV/3.8, R K Puram, New Delhi-22.

* Shri J. K. Dhar from his old residence in Eest of Kailash to E - 65, Greater Kailash, New Delhi-24.

* Shri B. K. Tikoo from B-12/149 to 219-E (Single Storey Govt. Qrs.) Dev Nagar, New Delhi-5.

* Shri P. N. Shalia from Shakti Nagar, Delhi, to his own house, D-42, Pamposh Enclave, New Delhi-48.

* Shri Som Nath Kak from Lodi Colony, New Delhi to his own house, D-50, Pamposh Enclave, New Delhi-48.

Shri Rattan Raina and Dr (Mrs.) Usha Raina from D-65, Kalkaji New Delhi to 21- Delhi Admn. Flats, Gr. Kailash, New Delhi 48.

* Shri A. N. Kachru from G-617, Srinivaspuri, New Delhi, to sector I/1 (Type III), Central Govt. Flats (near Sanwal Nagar), behind Andrewsganj, New Delhi -49.

* Shri Sham Lal Sumbly from G I-1005, Sarojini Nagar, New Delhi to Sector IV/1009, R K Puram, New Delhi-22.

* Shri T. N. Ganju from Kucha Dilwali Singh, Ajmeri Gate, Delhi to 473 - Laxmibai Nagar, New Delhi-23.

* Shri M. L. Bhat from Delhi Adm Flats, Greater Kailash, New Delhi to his own house D-45, Pamposh Enclave.

* Shri Gopi Kishan Wattal from M-62, Kalkaji to M-63, Kalkaji New Delhi.

* Sh M.K. Dhar from M-32 Kalkaji, to M-28, Kalkaji, New Delhi-19.



MATRIMONIAL

*Wanted a beautiful, tall, slim, well-educated homely match for a Kashmiri Pandit boy, 5 - 10" aged 26½ years, Mechanical Engg. diploma holder; employed as engineer in a reputed private concern; salary Rs. 700/- correspond care KS/Mat Box 157.

*Wanted a really beautiful, tall, accomplished, religious - minded, educated, preferably medico, girl of a respectable K. P. family for a tall, handsome, M. Sc. Physics (Electronics) First Class; bank officer, Rs. 1400/- p.m., father Class I Officer; girl's merits and status and background of the family only considerations. Correspond care KS/Mat Box 158.

*Suitable match for a young beautiful Kashmiri Pandit girl, aged 23 yrs. M.A. (Econ.), Central Govt. employee in Delhi, around Rs. 600/-. Father gazetted officer, brother Class I officer, Delhi-based boy preferred. Correspond care KS/Mat. Box 159.



SCHOLARSHIPS FOR NEEDY

The Kashmiri Pandit Sabha (Regd.) Amritsar, has decided, like previous years, to award scholarships to widows without any support, to orphans and to those needy students of the Biradari whose parents/guardians are unable to bear their educational expenses, during the year 1976-77.

Applications for these scholarships are required to be made on prescribed forms, available from the office of the Sabha at Gagar Mal Road, Amritsar, and must be sent by April 30, 1976 at the latest. Applications received after that date are not likely to be considered.

D. N. Kaul
Secretary, Governing Council,
K. P. Sabha (Regd.) Amritsar

KASHMIRI SAHAYAK SAMITI COOPERATIVE GROUP
HOUSING SOCIETY LTD. NEW DELHI

NOTICE

It is for the information of all the members of KSS Coop. Group Housing Society Ltd., New Delhi, that the Society at its general body meeting held on 14-3-1976 at Kashmir Bhawan decided that an optional deposit of Rs. 1000/- (Rupees one thousand only) towards the cost of land may be made by each member of the society up to the end of December, 1976. It was further decided that the amount of optional deposit may be deposited by suitable instalments for the convenience of the members.

Members are therefore requested to deposit the amount of optional deposit of Rs. 1000/- towards the cost of land by cheque in favour of the society either by easy instalments or in lump-sum upto 31st of December, 1976.

R. N. KHACHROO
Secretary
Add : S IX/286, R.K.Puram,
New Delhi-110022

Dated : 20-3-1976.

कॉशुर समाचार

अंक १४	अप्रेल १९७६/चैत्र-वैसाख २०३२	सं० ४

कॉशिरि किताबॅ तॅ तिमॅ परनवॉलि्

तनॅ गौ कमॅइ काल, यलि 'साहित्य अकादमी' तरफॅ नवि दिलि मंज़ हिन्दुस्तॉनि् आईनच्यन ज़बॉन्यन हॅंज़न बेहतरीन किताबन हॅंदि् सन् १९७५ ई० हॅंदि् यनॉम तक़सीम करॅन आयि। अमि विज़ि आव यनॉम रटन-वाल्यन् अदीबन पनजि् ख़यालात ज़ॉहिर करनुक ति मौक़ॅ दिनॅ। कॉशिरि किताबि 'गाशिरि् मुनारॅ कि लेखनवॉलि श्री गुलाम नबी ख़यालन ति कोर अथ सिल-सिलस मंज़ पनॅन्यन तासुरातन हुंद इज़हार। तमि तक़रीरुक तॉलुक छु व्ययौ कथौ अलावॅ कॉशिरि ज़बॉनि् तॅ किताबन सूंति् ति। चूंकि यमि मज़मूनकिस नफ़चस सूति् छु तथ सोन वास्तॅ, अव बापथ छुस वॅ मुतलकॅ: इक्तिबास पूरॅ पाठि् पेश करान—

"कॉशिरि् ज़बान अगर्चि हिन्द किस आईनस मंज़ रियासत जम्मू कश्मीरचि अलाक़ॉई ज़बॉनि् हॅंदिस हैसियतस मंज़ तस्लीम करनॅ छे आमॅच अमापोज़ अम्युक हाल छु वनि ति त्यथय खराब, यि न वनुन लायक़ॅइ छु। यि ज़बान आयि सियासत किस मक़तलस (ज़बेहखानस) मंज़ बार-बार क़ुर्बान करनॅ। तॅ बदनसीबी छे यि ज़ि अथ (ज़बॉनि्) छे तथ अलाक़स मंज़ कमोबेश अॅकिस व्वपरॅ संज़ हैसियथ, यति यि प्रथेयि, बड़ेयि तॅ फॉंफलेयि। अमि ख़ूबसरत ज़बॉनि् हॅंज़ि बदहॉली हुंद वजह छु यि ज़ि अम्युक रेवाज़ बढ़ावनस तॅ अम्युक प्रचार करनस कुन द्युत नॅ अज़ताम रियासतचि कुनि ति हकूमॅच तवज्जुह। बल्कि गछि न यि बनुन केह व्योठ ज़ि सॉनि् प्रथ सरकारन कॅर यि स्यठहॅइ गैरसंजीदगी सान नज़र-अन्दाज़। वुनिकिस छु नॅ कॉशिरि ज़बॉनि् मंज़ अख ति अख़बार मूजूद तॅ कांह ति अदीब छु नॅ पननिस ख़र्चस प्यठ पननि तख़लीक़ॅच सोंबरन छपावनुक ख़तरॅ स्वॅलि् ह्यकान ह्यथ।"

जम्मूकश्मीरचि हकूमॅच हंदिस रवियस प्यठ पनजि् राय ज़ॉहिर करनुक 'ख्यांल' सॉबुन हक़ छु महफ़ूज़ तॅ ज़रूरी छु न ज़ि अमिकिस लबोलहजस सूंति् छि अॅसि् शुराह अॉन मुतफ़िक़। सोन ख़याल छु ज़ि आज़ॉदी पतॅ यमि गुमनॉमी मंज़ॅ सॉनि् ज़बान व्वतलिथ ब्रोंह कुन आयि तॅ नख़-पखॅ वाहरावनुक युस संज़ अथ ज़बॉनि् मंज़ करनॅ आव, स्व छे न केंह कम अर्ज़थ तॅ तमि बापथ छे रियासतचि हकूमॅच ति आफ़रीनचि हक़दार।

मगर यि ति छे अख हक़ीक़थ ज़ि यमि रफ्तार दुनिया पकान छु तथ कुन वुछिथ छि सॉनि् हालथपस्तॅइ। कॉशिर ज़बान तस्लीम सपदॅनि्, कशीरि मंज़ कल्चरल अकॉदमी बनॅज् कश्मीर यूनिवर्सिटी मंज़ कॉशिरि इम्तिहान तॅ कॉशुर सेग़ॅ चालू गछुन, रेडियो तॅ टेलि-विज़न मर्कज़ौ प्यठॅ काशिरयुक वर्तांव,—यिम सॉरिय छि पननि जायि जान क.रनाम यिमन प्यठ नाज़ा शूबि करुन। लेकिन यि वनुन ति छु नॅ खॉली अज़ मानि ज़ि यि सोरुय संज़ा ॅ टंज़ा छु तोत ताम बे मानी, योत ताम नॅ कॉशुर परुन-लेखुन आम गछि। तम्युक मीचॅ छु यि ज़ि कॉशिरि ज़बॉनि् मंज़ा कॉचाह किताबॅ छे छपान तॅ कॅननॅ यिवान, कॉशिरिस मंज़ा कूॅति अख़बार तॅ रिसालॅ छि शाया सपदान।

गॉलिबन छु वुज़िकिस कॉशिरिस मंज़ वॉहिद हफ्तॅवार अख़बार 'कॉशुर अख़बार'। यि छु कश्मीर कल्चरल

आर्गनाइजेशिनि हुंद तर्जुमान। बाक़ायदगी सान छु नॅ यि ति नेरान। युथ न दॅपिव ज़ि कॅशीर क्या छे न अख़बारौ रँगि् ज़र्खेज। अति छि हतॅ बॅद्य् अखबार शाया सपदान। रोज़ानॅ, हफ्तॅवार, हफ़्तस् मंज़ द्वयि लटि छ्पडरन हँदि् पाँठि बेशुमार! तिमौ मंज़ छे वार्यांहन खरीदारी ति तॅ स्वैं कशीरि मंज़ाइ यिथ्यन हालातन अंदर अगर नॅ कॉशुर अख़बार चलि ज़ानुन गछि ज़ि कति ताम छु क्याह ताम वर्। सु क्या छु तॅ सु कुस मुचारावि ? यि वनुन छे न सॉनि् कॉम।

काँशिरेन किताबन मुतॉलक छु 'कॉशुर अखबार' नं० २८, फरवरी १९७६ किस शुमारस मंज़ ल्यूखमुत—

"आज़ॉदी ब्रोंह ति ओस सान्यन अदीबन तॅ शॉयरन यि मसलॅ परेशान कॅरिथ ज़ि तिहिन्द तख़लीक़ात किथ कॅन्यि वातन परन-वाल्यन निश तॅ अज़ ति छु यि मसलॅ सानि ज़बॉनि् तॅ लिटरेचरचि तरक़्क़ी मंज़ अख अहम रुकावठ बॅनिथ।"

यि रुकावठ किथ पाँठि गछि दूर तॅ काँशिरेन निश किथ कॅन्जि् वाति कॉशिर किताब—यि सवाल छु सारिनॅइ सोंचुन - खासकरिथ कश्मीर सरकारस। यॅमि् कॉशिरि् ज़बॉनि् तॅ अदबस फरोग़ दिनुक अहद कोरमुत छु।

अथ अँहदस छु कशीरि हँज़ा कौमी तहरीक चलावन वाल्यौ तमि सातॅ ग्वड़ चुतमुत, यलि असि पननिस पानस कॉशुर वनुन हतक ओस बासान। ख़्वशनसीबी छे यि ज़ि कशीरि हँदि् यॅमि् महबूब रहनुमाहन काँशिरिस फ़रव्र करनुक तॅ काँशिरि ज़बॉनि् क्यो अदबस ब्वलासॅ करनुक होसलॅ बडोव। सुय शेख मुहम्मद अबदुल्लाह छु अज़कल सोन मीरि-कार्रवां। असि ग्वस हान तॅ हाँछ कॉशुर आसनॅच ऑस स्व कासनस मंज़ युस रोल शेख सॉबन अदा कोर, तथ प्यठ ह्यकन नॅ ज़ॉ रायि ऑसिथइ॑। शायद छु योहै जज्वॅ असि बुज़्किस यि तकाज़ॅ करनॅच ह्यमथ दिवान ज़ि कॉशुर अदब यमि चालि व्वतलुन गोछ, स्व छे न वुनि नजरि गछान। अगर ज़ान शेख सॉबनिस दौरस मंज़ ति कॉशुर ज़बान क्यो अदब फ्रेशान रोज़ि ज़ानुन गछि त्यलि मेलि न अथ ज़ाँह ति व्वद्धथ।

मगर अमि खाँतर छु काँशिरि अदबॅ क्यन दिलदादान ति वार्यांह केह करुन। योन ताम् नॅ शुर द्वदॅ-दामॅ बापथ अख करि तोतताम कर तरि माजि फिकरि ज़ि शुर छु ब्वछि-होन ! अवॅमूजुब छु वनुन-वखनुन तॅ तजवीज़ पेश करॅनि् ज़रूरी, युथ ज़ान सरकामस केंह करनॅचि्

अथॅवथ यियि। यि तजवीज़ छु बिलकुल बजा ज़ि कशीरि मंज़ गछि त्युथ अख मर्कज़ कॉयम करनॅ युन, युस कॉशिरयन किताबन हंदि म्वॅलि् ह्यनुक इंतिज़ाम करान आसि। योतताम न हकूमत कॉशिरयन किताबन, अखबारन तॅ रिसालन भाॅर तेदादस मंज़ म्वॅलि् ह्यथ तॅ तिमॅ मुख़तॅलिफ लायब्रेरियन क्यो रीडिंग रुमन मंज़ थवनॅच कॉम करि तोतताम छु अमि ज़बॉनि हंज़न किताबन हुंद प्रचार मुश्किल। सरकार गछि अमि खातॅर खास फण्ड मुख्खस करॅज़ि्।

किताबन हँज़ि बिक्री हदिस सिलसिलस मंज़ छु यथ कथि कुन तवज्जह छुन ति ज़रूरी ज़ि कशीरि हँज़ कल्चरल अकादमी यति ज़ान किताब छपावनुक कार यतरावान छे तति गोछ यिमन किताबन हँदिस कॅननस कुन ति द्यान दिनॅ युन। वुनि्किस छे अति किताबॅ गुदामन मंज़ बंद रोज़ान। केंजंन अदीबन या इदारन सोज़्नॅ अलावॅ छु यिमन हुन्द वर्ताव स्यठा कम। हरगाह काँह भगनावान ति छु तस ति छे न वक्तस प्वठ किताब वातान। असि ओस ब्रोंह ति वोनमुत तॅ व्ययि करौ यि अरॅज़ ज़ि कल्चरल अकादमी गछि खास खास मर्कज़न प्यठ पनॅज़ि् किताबॅ वान खोलॅन्यि्, यिमन प्यठ अकादमी हंज़ तमाम किताबॅ तॅ कॉशिर्यन अदीमन हंज़्ॅ किताबॅ कॅन्नॅ खाॅत्रॅ म्वयसर रोज़न। अमि किन् गछि सरकारी इदारन ति वानौ प्यठ किताबॅ मगंनावनस मंज़ आसॉनी हिन्द सरकारॅकि् वार्यांह महकमॅ छि अथ प्यठ अमल करान।

शेष पृ० न० 5 पर

विरिकॅमि तॅ वाव

—पाँचाल पंडित

यिम विरिकॅमि् तॅ बॅ वाव
सोंतुक स्यूठ न्यहॅ--द्राव ।
प्रथ हर्दस मंज़ यिम टॉठि् जिगर खाँटि्—
माजि बुतराँच़ डंब छि लगान,
त्यलि यलि सोर्वञ्गि् रेतॅकालॅकि् चिह्—
फिरान पॅदि् वापस बुथि वॅथिमिति् ही—
अदॅ थनॅ वॅ प्यवान बब बुतराँच़ च़ॅहान
पतॅ ख्वखॅजा करान तॅ खोखुस बॅ दॅनान
मनुषा, मनुषा, मनुषा ह्यु व !!
खोखुस बॅ दॅनान गुलज़ारन सूॅति्
विरि-वारन सूॅति् कुलि् यारन सूति्
तॅ अदॅ पोहि्-पन छु वसान
अथॅ मूरान गुल छि गछ़ान
पतॅ राज करान बॅ वॉरानान मंज़
खामोश यादन ज़न आदनॅ प्यठॅ—
द्वह वादॅ दुँयान बुध च़वकरॉविथ !
बॅ वॉरानी हॅंज़ अख पारॅ छुस
हर्दुक सरदार गिन्दान बॅ शिकार
सोंतूच रॅछि् हञ्गि हञ्गि बॅ पुचान
पतॅ तॅथि् सोंतस व्ययि थनॅ त्रावान !
यि किछ़ क्वद्रथ :
यि किछ़ दयिगथ !
हरदास ॲदि्-पॅखि स्योंन ल्वकचार मगर
प्रॉविथ यावुनं तॅसि् बूतराच़ माजि बॅ माय बरान—
द्वह द्वह खसबुन छुम जोश ह ुरान
प्रथ कदमस तस बॅय मीठि् दिवान
अदॅ टॉठि् जिगर खाँटि् विरिकॅमि्–
तॅथि शिकमस मंज़ आकार रटान
यथ मंज़ स्यति लोबमुत अनहार पनुन
छे ना ज़ानम दिवान द्वद गलि गलि चावान
वाराह रंजनावान मॉजि् भवानि् शवनाथस

तॅ पतॅ स्वय मॉजि़् स्वय दीवी–
गौरी, पार्वती कम कम दिह बदलिथ–
पान ज़ुव ॖजान थवान आयुत तस
महाराज़स तॅसि शवनाथस कैलास नाथस–
सिर यिति शुन्यकुइ सनिराह् अख
नभॅ वुसजारॅच यिथि व्याख छठाह
न तॅ थवि इनसानन पानै द्वसॅ खॉरिथ
तॅ द्वसनॅइ मंज़ पान खटिथ
लोबनै केंह रोबुस वाराह
तोति पानस गाटुल वनान
यिम विरिकॅमि् तॅ बॅ वाव
वुहान युस पतॅवथ आव ।
वन्दॅरॉचन चन्द्रम तारख
बुतरॉच पदि- पदि मीठि् दिवान
यलि यकबार सॉरिय,
स्वति पशमीन पुचि़ तल–
व्वशलान तै वाराह मंदछान,
लोलॅ मॅति् तारख मा यिति ज़ानान
शॅमि दावॅ बुतराथ चमान, चॅमि्-चॅमि्
तॅ लॅमि् लॅमि् लोंच्यन पान शॅमरान
तॅ तिम—
खालिस पुचि—ह्वं जॅ तॅ रादॅ मीठि् दिवान !!
कॉह छा अज़ यॅमि् ललद्यद
पानॅ वुछ स्वर्गकि् जामै शेरान ?
नॉर-ब्रह कस नज़र तिछ यमि
ललि हंज सथ रॅछि्—
कलशि-छजि् वारॅह अॅछ
लवॅ डींशिथ सॉरिय अॅछ छि टुवान
राख्युस दॅह वारॅह चुग वालान
अॅद कस रोजान पज़ारॅच पॉरिज़ान ।
कॅरि वैं पछ सु छु बॅइ कुन ज़ोन–
यस त्यूताह् साम्रथ
यॅमि् वुछि् ललि हॅंज न्यथॅ-नॅन्गि् तन
तॅ बुतराथ स्वर्गाकि् जॉम वलन—

यलि खवर-शेर श्वंग ऑव ओब्रन,
तामथ तापस कॅड व्वठ मननॅइ,
छिपि आव नीरिथ, चाव लॅ्यि.बर त्रोपरिथ,
मगर तस कति ओस सु हैकालुक तीज़,
कति गरमी कति प्रजलुन !
कति न्यथॅर-वृँह ही
कति मन न्यर्मल
कति थॅज़ गर्दन
ओस फक़त कथि कथि व्वज़लान व्वशलान—
है है वासन अख तमुन तॅ व्ययि क्याह !
यति कलॅ व्वडॅ-नॅञ्ग्य्‌ बुतरात डीशिन—
तति चॅ्च्यौ तस ॲछ़ गयि श्यॅ-श्यॅ पल
बस लरज़ान-चर्चान तॅम्य्‌ फिरि ॲछ़ हञ्ग्य्‌-हञ्ग्य्‌,
अकि इहॅ न्यूव तॅम्य्‌ थफ दिथ
तॅ सोरुय जामै ओन तॅम्य्‌ स्वछि मंज़
मगर तॅत्य्‌ ऑस अख सीता,
अख लल द्यद, अख माता
श्रूच्य्‌ जामॅ चटिथ तॅम्य्‌ लोव क्याह
सोंतन अवतार दॅरिथ
बोय श्री कृष्ण बॅनिथ
जान द्रौपदी हॅज़ा मंदछ्‌ रॅछि
व्वञ्ग्य्‌ बुतराथ ऑस गंडिथ जॉम सबॅज़
तॅ खवनि मंज़ ह्यथ स्यॉन्य्‌—
यिम टॉठ्य्‌ विरिकॅम्य्‌ !!

★★★★★★★★★★

(शेष पृ० न० २ का)

किताबौ अलावॅ छि व्ययि ति वार्यात तरीकॅ यिमौ किञ्य्‌ कॉशुर परनस तॅ कॉशिरिस अदवस पोछ्यर दिनस मंज़ मदद मेलि। परनॅन्यन परनवाल्यन करॅ बॅ अरॅज़, तिम गछ़न अथ सिलसिलस मंज़ परनॅञ्ग्य्‌ राय ज़ॉहिर करॅञ्ग्य्‌। मज़ीद यि कॅह असि वनुन आसि ति यियि यिनॅवाल्यन शुमारन मंज़ विज़ि विज़ि ज़ॉहिर करन।

—हलीम

क'शीरि हँ'ज़ चिठय

सोज़न वालें : चमन लाल सप्रु

सिरीनगर
२६ फरवरी १६७६

आदरणीय एडीटर सॉब,

नमस्कार । त्वहिछ्व खबर ज़ि वॅरियि जोराह वोत म्य पं० अर्जुन नाथ कौलनिस इसरारस प्यठ कोशुर समाचॉर खॉतरें प्रथ ऋतँ सांस्कृतिक (कलचरल) खबरनामें सोज़ान । योदवय म्य हिन्दी पॉठय् लेखनस सॉत्य लो'य खो'यछम, पोज़ छु यि ज़िकॉशिर पॉठय् लेखनस कुन छम माय गनान । अवथ आव म्य अज़ खयाल ज़ि यमि वन्दुक खबरनाम' लेख' बो कॉशिर्य पॉठय् ।

युहुस ओस वन्दाह ति बदलय । सुकति सानि त्वकॅचारुक शीन—कठकोश त' शिशर गाँठ' बासान छु वख छु प'ज़्य पा'ठय बदल्योमुत । पोन्य कम आसनँ स्वख आ'स बिजली मं'ज़्य–मं'ज़्य नज़ाराह दिबान ज़ि ब' हस' छस य'त्य । अमि सा'त्य ओस टेलिविजन वुछन वाल्यान गाह–बेगाह दिल शिठान । अमापोज़ रेडियो प्रोग्राम आ'स्य अमि वरा'य ति ट्राँजिस्टरन प्यठ अज़ान आसान । खास कर 'युव–वाणी सर्विसि हं'द्य प्रोग्राम । "छुस ब' मैट्रिक पास हस'–हे" पास हस "कोरि मोल अज़ाकल सख परेशान बालिग गा' म' च' बेबी जान" "सतँ वहरिस गोम फ़क लद त्यूर –हतय खान' दारे'न्य ओ'नथम ग्यूर" बेत्रि ही दर्जन' वाद' बॉथ छि कोचि–कोचि आम तँ मकबूल गा' म' त्य ज़ि बासान छु फिल्मी बा'तन हं'ज़ जाम र'ट "युब' वाणी" प्यठ' ब्राडकास्ट सपद्यमत्यव यिमव बा'तव । अद' क्याह गाम'–गाम' त' महल'–महल' छि कल्ब त' 'ड्रामाटिक सोसाइटीयि' ब ने म चु' नवजवान छि पननि सला'हियतन हुन्द यडब'रिथ मुज़ा'हिर करन' बापथ मान—मानि ल'ग्य म'त्य । अथ सिलसिलस मंज छि युववाणी प्रोग्रामन हं'दिस इंचार्ज पद्मश्री सोमनाथ साधूहस हथ–हथ मुबारक' ज़ि न'वज़वान ल'ग्य र'चि वति । यि न'हज़ ब्रेंठ यिथ छुनँ यति कॉहति वो'न्य का'शिर्यस ग्यवनस निचि नजरि वुछान ।

युहुस वन्दस आय केह ब'डय दो'ह तिथय पा'ठ्य मनावनु' यिथ' कन्य पत' वत मनवॉन आ'स्य यिवान मसलन गोर' त्रय, साहिबान ह'ज़ सतम हेरथ बेत्रि । गोर' त्रय व'निथ प्योम याद ज़ि ब्रोह यिछ' गोर' त्रयि गुरुजी अनान आ'स्य तिमन हुन्द दौर गव खतम । तिम आस' काशिरि फन'च अका'सी करान । रंगबरंगी अडगरि-मडगरि मूर्च तँ मंज बाग आ'ही तँ सरस्वती ह'ज़ त्वता (स्तुति) 'शारदा अछरन मंज़ क्या आ'स शूबान । अज़ हरगाह तिम' गोरँ 'त्रयि कुनि गरस मंज़ मूजूद आसन तिम' मा ह्यन प्रानि फन'क्य नमून' सो'व्रावन वा'ल्य दिलदार वो'न्य छि दीवी-दिवताहन हँ'द्य रंगदार तस्वीर' बा'गरावियि सा'न्य गुरु जी प्रा'न्य रीथ पूर' करान ।

शेष पृ० न० 7 पर

यछ़तॅ केंह सवाल

पृथ्वी नाथ मधुप

च्यूह च्यूह गव—
कठकॅश्यलद वुनलिब्वरुत माग
आसि कुस युस—
स्वखु वुशित्र
तापु ̆ द्वछाह
दारि दारि त्रावि ?
थानुँदाराह जुब्दु ̆ बलाय :
छठ :
यम्यसुँन्ज़ प्रथ कथ ल्यख
शिशिरु च लूर गिलॅनावान
मदफूंकान
ख्वर त्रावान वथ अॅलुँरान।
आसि कुस युस
बनि हरस्वॅख
अम्यसुंन्दि अमि—
त्रॅकुजारु ̆निशि म्वॅकुँ लावि ?
दुँह ! दुँह ! ! दुँह ! ! !
तहस प्यठ ताह ·······
(वाह्य ! ! !)
दव गॉमुँच़ दरियावुँच
तुलुँकतुर
खर्य—खासुँर द्रॅमुँनिस ! ! !
आसि कुस युस
ब्ययि सिरियस
सॉल्य अनि
स्वॅन्ज़लुँरंगन पॉरावि ?



(शेष पृ० न० ६ का)

यिन' सा' द'पिव ज़ि म्य मा छि अथ प्यठ नाराजगी । अगर कोशुर वनवुन फिल्मी बा'तव पथ को'र, त' गोर'त्रयन ह'दिम रंग-रुपस मंज़ तब्दीली यिन्य क्वो'स' ता'जब'च कथ छि ? पो'ज छु यि ज़ि यि दो'ह क्याह वजह छु थवाव अम्युक छु खाल'य कॉसि शुरिस अज़ाकल पता ?

यथ साईनसी दौरस मंज़ ब्रोंह पकन'क्य' सबील' छारनस सा'त्य छु असि प्यठयि फर्ज बनान ज़ि थदव'न्य त' बड'वन्य पुय करनावोन पननिस प्रा'निस कल्चरस त' तवारीखस सा'त्य ज़ान ।

अद' क्याह आ'सिन इजाज़त ।

तुहुन्द बोय
(चमन लाल सपुर)

APOLOGIA

Due to some mechanical trouble in the press, the Hindi Section of the Koshur Samachar could not be included in the magazine. The omission is deeply regretted.

BHAN PRINTERS

श्री सत्गुरु स्वामी लक्ष्मन जी सुन्द जन्म दिन

वहिक गटपछि बाह २६ अप्रेल १९७६ (चन्द्र) वार) छु रुत सहठाह दौह तु साथ । अमि दौह छु भगवान लक्षमन जी सुन्द जन्म दिन त गुरू पूजायि हुन्द दौह । यि सुभ दौह छु यिवान ईश्वर आश्रम मँज प्रथ वरिय मनावन । श्री नगरस मँज छि सासु बध्यँ लूख गुरु देव सँजि तल डेढि तल प्ररान तु तिहँज आराधना करान ।

दरवाज मुचरन वक्तु छि छि भक्त जनन हँज आवाज गूँजान तु अथ प्रभात कालस मँज छि गुरुदेव पान शँकर रुपस मँज दर्शन दिवान । तिम छि आसान समाँधि मँज त तिहुँद तीज छु चौवापार्श्य गाह त्रावान अस्थ दिलि मँज यिम केन्ह तिहिंद दास छि प्रथ आतवारि वारि वारि तिहुँज गुरुस्तुती परान त तिहुँज स्मरण करान । यिम बाय तु ब्यनि असि सूहाय श्रदायि सान अथ मँजु शौमिल गछन तिमन ति सपदिन कल्यान, यि के सांन्य प्रार्थना ।

गुरुपूजा

अज ओंकार द्राख मँज नौन सरय
पूजा करहय व शँकरह पूजा ॥
बहिकुँ गटपछि बांश प्यव प्रकाश ।
सांरिसय जगतम आव तनु गाश ॥
नागन पौन्य वुज्येब जर जरय ॥
अज दितुथ भगवानय दर्शौन
रंग रँग पौशन गयि अम्बरय पूजा ॥
भाव पौशन करमय माल अज
पन तौर मस भावचि रज
स्वयँ रज छम चोनुय आसरय पूजा
नाँल्य छय शुभान यि पोशिमाल
अथ मालि छय उमकारचि चाल
शुभान ओंकारस मँज हरय ॥
पूजा ॥
नेत्रन चान्यन हँजय यि जोती
स्वय वुचनच छम मे प्रीती
त्रय द्रेष्टि त्रावतम हरय ॥ पूजा ॥
सर्व व्यापक छुक च मँज हनि हने
अनि गटि मँज यितम वुन्य वने
म्यौन हृदय छुय चोनुय मन्दरय।
पूजा ॥
त्रे मुर्ती छय यि चौनुय रुप
सुब शाम जालहय ज्ञानुक दूप
दान दान तुलसी लागहय हरय, पूजा ॥
छायन छसय बु पतु पतु लारान
बरसुय तल छसय बु ब्रारान
मुचरावतम दयायि हुन्दुय बरय पूजा
पूजायि लागहय ही तय ब्यल
सर म्योन छुय पादन तल
भाव पनुनुय बु अर्पन करय॥ पूजा
छ आश्रमस मँज ख फौलमुख च पोश
दर्शन चानि सूत्य यिवान असिहोश
पम्पोशी नेथुर छिय सुन्दरय पूजा ॥
रछतम वोन्य मे पादन दल
शेरि चानि लागहय ब्यल त मादल
पूनिम त मावसि ब्रथ चोन द्ररय पूजा
गुप्त दितम पनुन भक्ती भाव
युथ गुपियन ओश कृष्णन भाव
चानि भारगाहि क्या कम गछि हरय ॥
पूजा ॥
आयिसय बु परण आशायि सान
चरनन हँज छसय भक्ती मँगान
दितम स्वय भक्ती सदगुरुय ॥
पूजा करहय ब शँकरह ॥

दास
कमला भगवती

हमारा पंचांग

चैत्र शुक्ल पक्ष

अप्रैल १९७६

८ (गुरूवार)	दुर्गाअष्टमी व रामनवमी ; उमाजयन्ती ब्रारीअांगन में ।
११ (रविवार)	उर्स दस्तगीर साहिब ।
१२ (सोमवार)	महावीर जयन्ती ; त्रयोदशी ।
१३ (मंगलवार)	चर्तुदशी ; बैसाखी ।
१४ (बुधवार)	हनुमान जयन्तो ; पूर्णिमा ।

वैशाख कृष्ण पक्ष

१९ (सोमवार)	श्रीपंचमी ; ऋषिपीर श्राद्ध ।
२० (मंगलवार)	विताल शेयम् ।
२२ (गुरूवार)	नवमी (१)
२३ (शुक्रवार)	नवमी (२) ; पंचक आरम्भ १० ब० ५१ मि० से ।
२६ (सोमवार)	द्वादशी ; शैवार्चाय स्वामी लक्षमण जू जन्मोत्सव ।
२८ (बुधवार)	चर्तुदशी ; पंचक समाप्त ८ ब० ५२ मि० पर
२९ (गुरूवार)	अमावस् । सूर्यग्रहण ।

वैशाख शुक्ल पक्ष

३० (शुक्रवार)	ओकदोह ।

मई १९७६

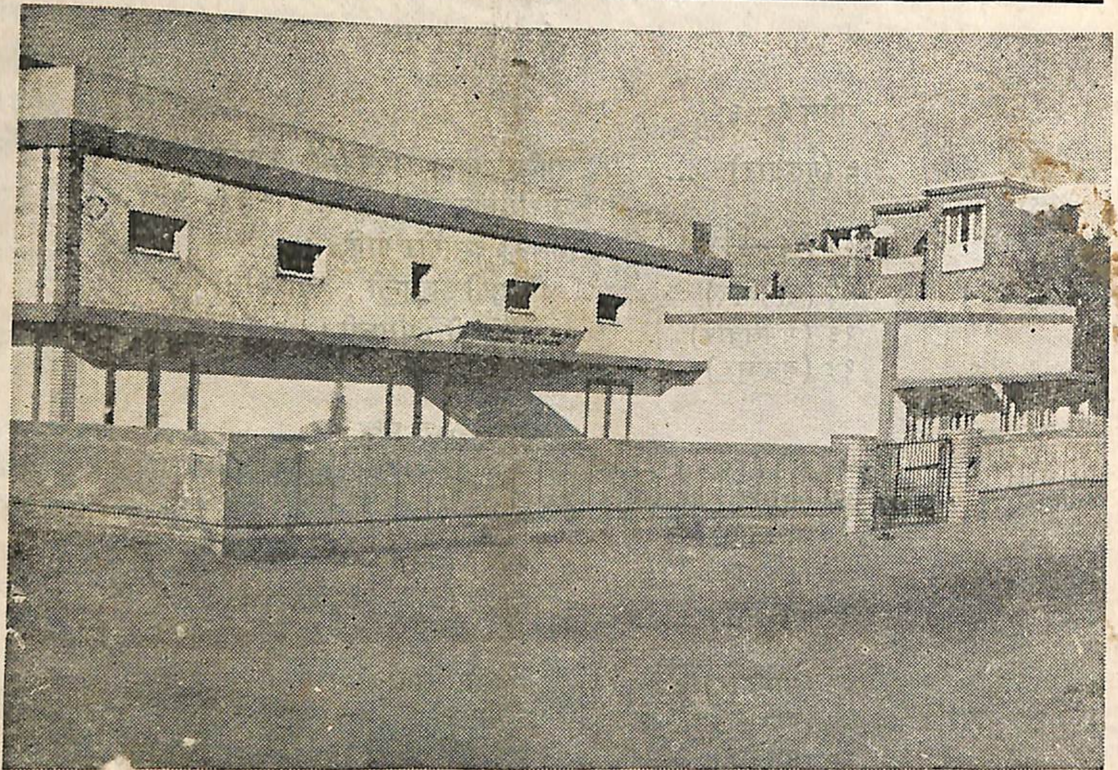
२ (रविवार)	अक्ष्यात्रय ; परशुराम जयन्ती ।
३ (सोमवार)	चर्तुथी ; सूरदास जयन्ती ।
४ (मंगलवार)	पंचमी ; शंकराचार्य जयन्ती ।
५ (बुधवार)	कुमार षष्ठी ।
६ (गुरूवार)	गंगा जयन्ती ; सप्तमी ।
७ (शुक्रवार)	अष्टमी ।
१२ (बुधवार)	गणेश चर्तुदशी ।
१३ (गुरूवार)	बुद्ध पूर्णिमा ; चन्द्र ग्रहण ।

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